

REINCARNATION

VOL. VII CHICAGO, JANUARY-AUGUST, 1930 No. 9

THE QUEST OF PEACE; THE REAL AND THE UNREAL

"To justify the ways of God to men" is a reversal of the proprieties; it is impiety. We may not apologize God away. We must accept and try to understand Him as He is. Men must finally see the truth.

The gigantic fact of reincarnation, with its inequalities of ego-ages, forbids our regarding all humanity as equal. To force black slaves to accept equal responsibility with cultured white men is a fundamental error of judgment. You cannot expect young souls to obey inner law while they really need policemen. International peace cannot exist while we have a majority of humanity still in that stage in which they need the physical superintendence of soldiery.

It is this indecision of childhood which makes religious nations refuse to prepare for war during peace and then to fight in times of war.

The lower world's objective life is filled with outer contest, while in the next higher worlds normal antagonisms are of the emotions and of thoughts. Yet even in the worlds of ideals there are antagonisms of opinions that have the values of creative forces. So that even there warfare of most subtle type has to be averted. Peace, therefore, in the absolute sense cannot anywhere exist. Yet powers and responsibility grow equally as we proceed.

Another truth insisting on its expression along with the principle of contest and of peace is that of reality. What is reality?

For that question is asked both high and low. In consciousness above, reality is everywhere admitted. But since the deeper study of matter has come to present it as no longer finally solid, as objective to us, but only represented by what seem to be electric fields we can the more readily conceive just there the force of our creator in outer action.

And where we find Him there is surely reality. *All that shares His consciousness must be considered real.* Hence we will do well to abolish For all existence shares His being; there is no unreal.

The pursuit of the truth leads men into antagonisms, contest. He who would minimise his contests in frequency and in intensity must strive to avoid strong thought and keen expression. Let him lay his expression where perfumed dalliance lightly trips her ways. Our Western

philosophy deals with realities, both above and below, as far as we can proceed.

W. V-H.

*AT THE VERY MIDDLE OF THE
ATLANTEAN-EGYPTIAN WAY*

Searching through the volumes of Prof. J. H. Breasted's translations of ancient Egyptian texts inscribed on sarcophagi Mrs. G. A. Larson discovered the following:

LET NOT THE CHIEF BOAST AS A MIGHTY MAN: THERE IS NO STRENGTH TO THE MIGHTY WITHOUT HIM (AMON). HE MAKETH THE WEAK-ARMED INTO THE STRONG-ARMED, SO THAT MULTITUDES FLEE FROM THE FEEBLE, AND ONE ALONE TAKETH A THOUSAND MEN. SPRINKLE YOURSELVES WITH THE WATER OF HIS ALTARS. SNIFF THE GROUND BEFORE HIM, SAY YE TO HIM, "GIVE TO US THE WAY, THAT WE MAY FIGHT IN THE SHADOW OF THY SWORD."

This a great King left, a precious bit of wisdom, inscribed upon His tomb in admonition to the general of His armies.

Our Logos and His representatives, our MASTERS, are the source of our strength. Make sacrifice upon His altars, make yourself lowly in worship before Him. Make as your prayer to Him this appeal—that He shall point the way, so that, we humbly bearing such karma as is due, may fight indeed, though the true activity, both of offense and defense, exists high above us, in the majesty of the empyrean. He is truly

the cause of our action; He the Dispenser of effects, before Whom, the God, there hang the balances. May His sword yield the shadow below, in which we shall fight, free of karmic reaction. And He shall determine the welfare of us all, within His plan.

Study all the ancient scriptures, *Light on the Path*, the *Gita* and you will find what we have here, with but little difference in wording—selflessness in God's service—He the Actor, the Preserver and the Judge.

Weller Van Hook.

From "The Theosophist," (American), March, 1930.

WITH KINGLY EASE

Several years ago I had the privilege of compiling a paper on Paul Veronese. As I read of his life and studied through the writings of competent critics of his art, I found some of them saying, "This is a man I could have loved."

After giving glowing appreciation of his art, particularly as a marvelous colorist, they summed up his charm and his power by calling attention to "the sovereign ease of it all."

Often and often this idea finds echo in my heart, and when about to undertake a piece of work I think of Paul Veronese's "sovereign ease of it all." Ease because like in small degree to the Great One of whom we speak we may realize happily that we do not work alone, but if we will, with the help of one greater than ourselves, and then we may work with kingly ease.

Ella L. Cutler.

THE CHINESE FAMINE

The American Red Cross appointed a commission over a year ago to investigate conditions in China, with a view to ascertaining whether or not an attempt to relieve the food situation would be practical.

The report of the committee included the following statements:

The problem is too great to be handled even by the American Red Cross unless there is a real political reorganization.

Relief was considered practically impossible on account of the utter lack of transportation, a central government and protection to either workers or supplies. When efforts to help have heretofore been made, large amounts of supplies have failed to reach those for whom they were intended, but were diverted to the uses of various war chiefs and their followers. When a war chief is defeated he generally appropriates for himself all the available supplies and leaves his followers without means of support, so that banditry is practically forced upon them.

People have been starving in China for centuries and while the Red Cross would like to help, the problem is too big for them.

We here find ourselves in the presence of a great cause appealing to humanity at large. We need a Peter the Hermit to rouse America to crusading enthusiasm.

Instead of hiding or belittling the Chinese famine facts why should not our government help with war vessels against pirates, soldiers against bandits and our surplus wheat against starvation?

W. V-H.

THE TRUTH FOR HUNGARY

Encyclopaedia Britannica, Vol. 18, p. 582, has the following paragraph:

Propaganda Against the Enemy.—Shortly afterwards, the British Government decided to establish a special department for propaganda against the enemy. The late Lord Northcliffe was persuaded to take charge of it; and, acting under expert advice, he made it a condition that the statements to be disseminated by his department should correspond strictly to the policy which the Government was determined to follow. The condition having been accepted, his department drew up an outline of policy which was submitted for official sanction. Then the first inter-Allied propaganda conference was summoned to co-ordinate means of action on the basis of this policy. Its main postulate was that the Allied Governments should promise freedom and independence to the subject races in the Austro-Hungarian Monarchy and to the Poles of Prussia and Russia. To this postulate the British Government at first demurred. Not until after the great German offensive of March 21, 1918, did it assent. Then, under stress of circumstances, the postulate was admitted; and, in proclamations sanctioned by the congress of the oppressed Austro-Hungarian peoples held in Rome at the beginning of April 1918, the non-German and non-Magyar troops of Austria-Hungary on the Italian front, and their peoples in the interior, were assured of the Allies' determination to liberate them.

Here we find that Lord Northcliffe solemnly pledged that the Allies' propaganda promises would be kept.

The Hungarians and other central powers accordingly yielded.

In making the final treaties the promises were, as is well-known, not kept.

W. V-H.

THE ROAD TO THE INFINITE

There is a way from the finite part of ourselves to the infinite above—the God within, to Gods, to God. Many hold that there are Those Who have traversed that way and that the Masters of The Wisdom are They. It is They Who are the Way, which is too difficult to find, too rugged and too complex for us to travel without Their aid.

There are many elements of the Way. *First* we are taught that the *consciousness* of the novitiate must be developed progressively until it is adequate to the mighty needs of the adept. An unlimited period of strenuous effort under the direction and often within the very aura of the Great Teacher can alone bring about this development. But, *second*, an immense amount of information about the limitless fields of action and consciousness-range in the worlds above our own must be communicated to the pupil. The progress upon the Way to the possession of adept powers and authority includes this lore, and also a practical acquaintance with the beings and the conditions of life there above.

Yet a *third* element of the progress is requisite—an element that might well be named as first. This is the development of the bodies. Even the tyro in this wondrous lore knows that the initiated worker in the higher worlds possesses bodies suited to them and to his labors there—bodies of the astral, the mental, the causal, the buddhic and the atmic levels.

The very striking preparation and presentation of these bodies to the initiate constitutes a part of the initial experiences of the initiate, and their development to very great magnitude, strength and refinement, together with the preparation, activities and sensitization of a multitude of force centers constitutes a major part of the work and labors of the Way. This work on the objective side of the experiences of the Path constitutes one of the most entrancing of the aspects of the marvelous tale of the way to divinity.

It is quite astounding that even divinity has its objective powers that give one of the relations with the material side of nature.

Not only must these bodies be suitably developed for the uses of the perfected being, there must be a balancing and cancellation of all the karmic difficulties associated with the history and experience of the initiate. This nullification or balancing of karma must be managed by Those of limitless power, skill and authority, able to deal with the Lords of Karma themselves.

As the initiate progresses his labors are set by his teacher in fertile fields of helpfulness for the world such that his freshly made karma easily balances the ancient scores, and the new fields of action of the adept are prepared, without encumbrance, for the work to be done, untrammeled, in the cause of evolution.

The powers of the advancing initiate grow with great rapidity and to an amazing extent. The intrinsic powers of the bodies themselves are of vast importance and the use of the tattvas

and the gunas confers great and peculiar privileges in dealing with beings and matter. And kundalini and fohat add the climax to the series of god-like attributes.

Last to be named is the marvelous place built by the Teacher for His pupil, begun sometimes ages before the pupil becomes aware of what is in store for him, and continuously wrought upon by the pupil also until the great consummation.

When the final victory is won, there is also a place amid the hierarchy in which the newly constituted adept finds himself—of co-operation by the Brothers and of authority amid devas, men and indeed all creatures.

So we see that the way from the state of relative undevelopment to that of the status of incipient divinity is a path of many kinds of development, involving corporeal and consciousness growth and expansion into the realms of divinity.

W. V-H.

COLERIDGE ON LOGIC AND LEARNING

There is every reason to believe that the great poet Samuel Taylor Coleridge was also a great occultist. And we wonder that more of occult lore does not appear in his writings than is evident in his immortal, *The Ancient Mariner*. His manuscripts, notes and note-books have recently been searched by Alice D. Snyder, professor of English at Vassar College, who traveled somewhat extensively for the purpose of research.

Of course the seeker was not occultly-minded, and her book suggests but little of remoter meaning.

The simple story of Coleridge's life suggests, as does especially his own frank statement, often made, that he was, throughout his life, always in search of a synthesizing doctrine which would be great enough to include the universals of philosophy and also present Christianity in its accepted forms without abbreviation or distortion.

We must insist that a later searcher of Coleridge's literary remains, sympathetic with our views of the Divine Wisdom, may yet find many evidences of half-buried truths full of occult value.

In the book of Prof. Snyder the most striking Coleridge passage having such values is the following with which the work opens, apparently alluding to the astral and lower mental worlds:

“You are going not indeed in search of the New World, like Columbus and his adventurers, nor yet another World that is to come, but in search of the other World that *now is*, and ever has been tho' undreamt of by Many, and by the greater part even of the Few, who have found it marked down in ancient charts or have had it reported to them by pretended re-discoverers of their own times, discredited as a Dream.”—Coleridge, Manuscript Fragment.

W. V-H.

From “The Theosophist,” (America).

HOW MUCH DO WE LOVE?

It is easy to say, "I love my teacher," and prostrate myself in thought before him, but what about loving the man at the corner who is huddled up and looks like a lump of bones and flesh thrown out on life as a wreck and who turns up to one a face so full of hunger and fear and horror as one stops to ask him, "What ails you?" He replies, "I have not eaten in a week." Can we, do we, love these wrecks of humanity?

Light on the Path says, "Do not fancy you can stand aside from the bad man or the foolish man. They are yourself though in a less degree than your friend or your master." How much can we enter into a real helpful attitude of brotherly love and desire to lift out of misery that this man is in? How much we prattle about living the life, but in reality, how much do we do? How much do we really care to serve in helpful ways?

Blanche S. Hillyer.

MEN TEACHERS OF MEN

The Procession of Humanity: "Those who have the torches give them to others."

The vast, potent, insistent law of our world's life requires the constant development of new races out of old in orderly succession. We are now in the midst of the fifth major race and, of that, we are of the fifth sub-race, with the sixth sub-race about to appear. With the turning-point

forces of the world period acting upon us we can see quite vividly the intent of Providence for us.

We can see now with especial clearness how, during the very period in which the Dark Ages were being lightened by the renaissance dawn, the growing forces of our modernity were driving England to penetrate India, Holland to act upon Java, Spain to exploit the Philippines. And we must not forget Portugal at Goa, France in Cochin China or even America in Japan and China.

All this means the teachings of the fourth root-race peoples by the fifth root-race peoples. The influences of mercantile and political motives must be reckoned as part of the armamentarium of those who are Providence. In ways mysterious to men their motives are made to serve the purposes of humanity at large.

Back of outer action lies philosophy—ideation. The ancient teachings led humanity to long for immediate return to God. Ancient guides taught men to spurn human life, to seek for life in heaven, Nirvana.

The pre-Christian philosophy which still strongly influences our own Christianity teaches much of other-worldliness.

But to-day, with the rounding of the turn of our world period, we must see the new light a-dawning. The hope of the world must be seen anew. Our duty is to follow the light of ordered knowledge. We must pursue the illumination of Science. We must see that our dharma is in harmony with the world's development. Christ-

ianity's true philosophy is of altruism, it is of helpfulness to our neighbors. If the West must penetrate the East we must carry true, immediate aid. Europe and America must justify their exploitation of Asia, if such there has been, by teaching the East the philosophy involved in acting as our brothers' keepers.

Our greatest gift to our Eastern brothers should be that philosophy which looks not toward Nirvana until we shall have first driven through our studies of Nature, to find God there, His laws, His Grace.

This work done we shall find yoga. And we of the West shall have taught the East.

W. V-H.

CORRESPONDENCE

Chicago, Illinois,
May 16, 1930.

Mrs. Marie R. Hotchener, Assistant Editor,
The Theosophist,
6137 Temple Hill Drive,
Hollywood, California.

Dear Mrs. Hotchener:

The enclosed is sent not only for the editors but, if you will, for publication. Of course the matter is quite grave as we see it; but we feel that your part in the matter is really secondary. We will also print the letter in *Reincarnation* with a sentence or two of explanation.

W. V-H.

The preceding letter is self-explanatory. The following one, offered for publication in the *Theosophist* (American) has not, as far as we know, been published in that magazine.

Chicago, Illinois,
May 19, 1930.

Mrs. Marie R. Hotchener, Assistant Editor,
The Theosophist,
6137 Temple Hill Drive,

Hollywood, California.

We, the undersigned, disapprove of the publication of the alleged poem on page 398 of the May 1930 number of the American *Theosophist* because it presents a distorted view of our former president and it utters untruth about the American people who are bravely forwarding God's civilization. And we disapprove of the article on page 305 in the April 1930 number of the same publication condoning miscegenation which is the great error interfering with the attainment of their highest destiny by the South American people.

Dr. Weller Van Hook.

Mrs. Ella L. Cutler.

Mrs. Mabel M. Martin.

Mr. I. R. Garretson.

Dr. C. Shuddemagen.

Officers of Lodge Akbar, Theosophical Society,
and of the Karma and Reincarnation Legion.
Copy to the President of the Theosophical Society.

THE MYSTIC AND THE OCCULTIST

To the mystic the æsthetic side of life is an essential part of his being; he realizes his inspiration and reaches out for further expression and growth through the attunement of himself to the highest that is within his perception.

His is a life of inner growth and unfoldment of spirituality with less of contact with things of the physical world than a knowledge of divinity from within.

To the occultist the inner side of idealism and the perception of the glory of the Great Plan is equally as keen. His appreciation of all is just as fine, but, through the difference in his nature, he interprets it in its action and reaction in human experience around him.

His mental processes are clear and logical, his dreams and aspirations are turned outward to the assistance and development of humanity and not self. He learns the forces and processes of nature in a clear, methodical manner, with the ultimate objective of using them at will in the furtherance of a well understood plan.

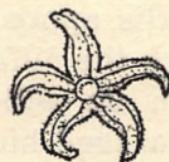
Marjorie K. Boyle.

H. P. B.

It is a simple error in fact to consider Madame Blavatsky was an ugly person. She characterized herself exaggeratedly as unattractive. But many of those who knew her in her later years testified to her many higher qualities showing forth wonderfully in her personality.

But in her earlier years she must have been a handsome and attractive woman, if we can judge by her pictures. The fact that her body was of an unfamiliar type to many of us should not count. Her portrait in that earlier time is that of an intellectual and spiritually-minded woman, and her eyes were full of a wonderful blaze of interest, enthusiasm and sympathy. Disparagement of personality in later years has no proper place or value among us.

W. V-H.



I should like to see a truly critical sense develop in the theosophical movement by which, without any bitterness or hostility, criticism could be exercised on the opinions and actions of others in so far as these pertain to the Theosophical Society, without, of course, presuming to judge their private lives as individuals. This must be possible without unbrotherliness and is much healthier than the underground gossip which arises otherwise.

The absence of a critical faculty in theosophical life has made it possible for much worthless writing and empty phraseology to be admired indiscriminately. The average theosophist has so successfully repressed his critical faculties that he can not distinguish good writing from bad, empty *cliches* from living thought, hollow rhetorics from real emotion. This can only be remedied by a careful education of the critical sense. Only thus can the "lower mind" be freed of the illusions that keep it in bondage and the higher mind assert itself.

J. J. van der Leeuw in "Canadian Theosophist."

THE MYSTIC AND THE OCCULTIST

In one of his charming Four Minute Essays, "How to Read the Bible," Dr. Frank Crane defines the difference between the occidental and the oriental mind in the following words:

"To get to the top of the mountain, the occidental cuts logical steps in the rocks; the oriental flies."

With apologies to Dr. Crane we would say:

"To get to the top of the mountain, the occultist cuts logical steps in the rocks; the mystic flies."

The occultist cuts logical steps in the rocks that he may re-trace his steps and re-ascend at will. The occultist turns his consciousness *out* and occupies it with analyses, criticism and the multitudinous "whys" in nature. The component parts of any object, and the principle involved are of greater interest to the occultist than the perfect object which the parts represent.

In his thought activity, the occultist readily transfers consciousness from the lower mental to the upper mental plane; from the realm of facts to the region of principles. In bringing down to physical plane application the result of his labors on the mental plane, the occultist finds it necessary to use the will; and in using the will he makes use also, in a more or less reflected way, of the powers of the atmic plane. Dr. Van Hook has explained to us the correspondence between the planes; here we have an application of that principle.

An occultist may represent the will, the wisdom or the grace aspect of the nature of the Logos.

Among the tendencies of the younger occult-

ists we find an inclination to overestimate the importance of details, and an impatience with the empirical methods of the mystic.

The mystic turns his attention inward; emotions and feelings are his criteria of judgment concerning things both temporal and spiritual. He seeks to keep his goal ever in sight, but he has a tendency to jump to conclusions. As he progresses in evolution the mystic more and more gains the power to transmute desire into aspiration, and to transfer consciousness from the field of emotions to that of feelings, that is, from the astral to the buddhic plane. Under the influence of music, a sunset, the majesty of a mountain or the deep tones of the sea, the mystic is transported from the realm of facts to a world of dreams.

Among the tendencies of the less developed mystics we find an inclination to indulge in imagination to a harmful degree; and to become an easy prey of entities from the other side who hoodwink and mislead them.

The methodical ways of the occultist irk the mystic. Like the occultist, the mystic may represent the will, the wisdom or the grace aspect of the nature of the Logos.

Since we are told that a man may be a mystic in one incarnation, and an occultist in the next, is it unreasonable to conclude, in the light of our present knowledge, that the mystic and occult presentations are simply devices of nature to call out opposing facets of the soul; and that the aspect of the nature of the Logos—will, wisdom or activity—common to the man in his deeper

nature is the more important factor and more truly indicative of his type? In alternating incarnations, to get to the top of the mountain, the ego chooses to cut steps in the rocks—and at other periods in the growth of his soul, he finds it to his taste to fly.

Clara Jerome Kochersperger.

ESSAYS ON LIBERTY

It is happy to re-read the following quotations from Lord Acton's essays on Liberty to recall how the Stoics, in incarnation after incarnation, grasped the conception of freedom and manfully bore it onward until their teachings merged with those of the Christ.

It is the Stoics who emancipated mankind from its subjugation to despotic rule, and whose enlightened and elevated views of life bridged the chasm that separates the ancient from the Christian state, and led the way to freedom. Seeing how little security there is that the laws of any land shall be wise or just, and that the unanimous will of a people and the assent of nations are liable to err, the Stoics looked beyond those narrow barriers, and above those inferior sanctions, for the principle that ought to regulate the lives of men and the existence of society. They made it known that there is a will superior to the collective will of man, and a law that overrules those of Solon and Lycurgus. Their test of good government is its conformity to principles that can be traced to a higher legislator.

That which we must obey, that to which we are bound to reduce all civil authorities, and to sacrifice every earthly interest, is that immutable law which is perfect and eternal as God Himself, which proceeds from His nature, and reigns over heaven and earth and over all the nations.

The great question is to discover, not what governments prescribe, but what they ought to prescribe; for no prescription is valid against the conscience of mankind. Before God, there is neither Greek nor barbarian, neither rich nor poor, and the slave is as good as his master, for by birth all men are free; they are citizens of that universal commonwealth which embraces all the world, brethren of one family, and children of God. The true guide of our conduct is not outward authority, but the voice of God, who comes down to dwell in our souls, who knows all our thoughts, to whom are owing all the truth we know, and all the good we do; for vice is voluntary, and virtue comes from the grace of the heavenly spirit within.

What the teaching of that divine voice is, the philosophers who had imbibed the sublime ethics of the Porch went on to expound: It is not enough to act up to the written law, or to give all men their due, to be generous and beneficent, to devote ourselves for the good of others, seeking our reward in self-denial and sacrifice, acting from the motive of sympathy and not of personal advantage. Therefore we must treat others as we wish to be treated by them, and must persist until death in doing good to our enemies, regardless of unworthiness and ingratitude. For we must be at war with evil, but at peace with men, and it is better to suffer than to commit injustice. True freedom, says the most eloquent of the Stoics, consists in obeying God. A state governed by such principles as these would have been free far beyond the measure of Greek or Roman freedom; for they open a door to religious toleration, and close it against slavery. Neither conquest nor purchase, said Zeno, can make one man the property of another.

These doctrines were adopted and applied by the great jurists of the Empire. The law of nature, they said, is superior to the written law, and slavery contradicts the law of nature. Men have no right to do what they please with their own, or to make profit out of another's loss. Such is the political wisdom of the ancients, touching the foundations of liberty, as we find it in its highest development, in Cicero, and Seneca, and Philo, a

Jew of Alexandria. Their writings impress upon us the greatness of the work of preparation for the Gospel which had been accomplished among men on the eve of the mission of the Apostles. St. Augustine, after quoting Seneca, exclaims: "What more could a Christian say than this pagan has said?" The enlightened pagans had reached nearly the last point attainable without a new dispensation, when the fulness of time was come. We have seen the breadth and the splendor of the domain of Hellenic thought, and it has brought us to the threshold of a greater kingdom. The best of later classics speak almost the language of Christianity, and they border on its spirit.

But in all that I have been able to cite from classical literature, three things are wanting,—representative government, the emancipation of the slaves, and liberty of conscience. There were, it is true, deliberate assemblies, chosen by the people; and confederate cities, of which, both in Asia and Africa, there were so many leagues, sent their delegates to sit in Federal Councils. But government by an elected parliament was even in theory a thing unknown. It is congruous with the nature of polytheism to admit some measure of toleration. And Socrates, when he avowed that he must obey God rather than the Athenians, and the Stoics, when they set the wise man above the law, were very near giving utterance to the principle. But it was first proclaimed and established by enactment, not in polytheistic and philosophical Greece, but in India, by Asoka, the earliest of the Buddhist kings, two hundred and fifty years before the birth of Christ.

Slavery has been, far more than intolerance, the perpetual curse and reproach of ancient civilization, and although its rightfulness was disputed as early as the days of Aristotle, and was implicitly, if not definitely, denied by several Stoics, the moral philosophy of the Greeks and Romans, as well as their practice, pronounced decidedly in its favor. But there was one extraordinary people who, in this as in other things, anticipated the purer precept that was to come. Philo of Alexandria is one of the writers whose views on society were most

advanced. He applauds not only liberty but equality in the enjoyment of wealth. He believes that a limited democracy, purged of its grosser elements, is the most perfect government, and will extend itself gradually over all the world. By freedom he understood the following of God. Philo, though he required that the condition of the slave should be made compatible with the wants and claims of his higher nature, did not absolutely condemn slavery. But he has put on record the customs of the Essenes of Palestine, a people who, uniting the wisdom of the gentiles with the faith of the Jews, led lives which were uncontaminated by the surrounding civilization, and were the first to reject slavery both in principle and practice. They formed a religious community rather than a state, and their numbers did not exceed 4000. But their example testifies to how great a height religious men were able to raise their conception of society even without the succor of the New Testament, and affords the strongest condemnation of their contemporaries.

THE STARVING MILLIONS IN CHINA

In our much blessed country bountiful harvests cause concern to the farmer, the banker and the government. We have in addition a vast acreage of suitable land awaiting further cultivation. On the other side of the globe, in China, millions of people are dying of starvation. In that unbalanced condition the life of humanity cannot properly function.

The task of saving so many millions of people is too great a one for charity to cope with. Business, world business, seems to be the principal channel through which relief may reach these unfortunate people. Although in the present stage of world development business must have

inducements, modern business is anxious to help others while helping itself.

A very powerful syndicate might in return for concessions, construct highways, canals and railroads, exploit mineral deposits, develop systems of telephone and telegraph and other public utility services, all as a part of a comprehensive plan of modernizing certain interior regions of China. A syndicate large enough to handle such a vast program could very well afford to put an end to the terrible suffering of millions of people as part of the consideration of the contract.

If American banking interests would take the lead in such an activity our own agricultural problem might be brought nearer to a solution at the same time by using the surplus agricultural products for relief in China.

It may well be that if war-ridden China were given an opportunity for aid along the lines suggested, the need for national unity would be more firmly impressed on the minds of the people and factional strife would come to an end.

J. B. Zweers.

THE LOVE OF THE MASTER

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

St. John, 14. 2-3.

All through the fourteenth chapter of St. John we are told the story of the great love of the Master for His disciples.

To-day the Great Ones and Their representatives tell us the same story. Constantly Their loving care overshadows us and sustains us. If we accept Their invitation and knock, the door is opened for us.

We accept the loving care of the Great Ones and sometimes we feel grateful. What is our duty, and our responsibility in return for all that which is done for us by Them?

When man has transcended the necessity of having to live in a physical body he may make the choice of continuing to live thus in order to help those who have not gone so far. May we attempt to imitate the Great Ones? We may! As we reach one hand up to touch the hem of the garment of a Great One let us never forget that the other hand must be stretched down to those who would reach to us for help. Who are those to whom we owe this help? They are our friends, our relatives, our acquaintances and any one we may contact, in any relationship, when we see that there is an opportunity to be helpful.

Through us the Great Ones are enabled to send out the love that comes to Them from Those who are even greater than They are. It must not stop with us—we must send it on.

Each one of us must some day reach the height to which these Great Ones have attained. Then to whom shall we turn to share this great love? The teacher must have pupils. The Master must have disciples.

As we look about us to see whom we can help, let us select those whom we want to carry along

with us. It is no small privilege to be permitted, even crudely, to understand this great plan. We can then begin to live beyond our small selves and find greater and greater modes of expression.

We owe a deep debt of gratitude to the Great Ones now, for having brought us to this place of understanding and vision. We should send our devotion to the Masters and remember that for each forward step we make, or are given, the foothold has been made for us.

Mabel M. Martin.

THE PATH

Upon a mighty, placid river looks down a summer home. A great beech tree spreads its sturdy arms protectingly above the house. And from the river's edge there is a pathway that invites you to the door. As you leave the water's brink you must step over a tiny, spring-fed brook, twinkling to you happily as you pass by.

Kine are munching the luscious grass and summer insects flash among the willows down below or on the apple trees above or the grape-vines near the gate. But before you enter you must first, a little pantingly climb the slope and push open the garden gate that resists only enough to make you know there is a boundary to be crossed. And you bow to the aged beech whose satin skin makes you wonder how if only you were a painter you would mix your colors to get such a sheen forever fixed on canvas for the

decoration of the palace wall of some scarce-bending king.

But, standing again at the river-side, look away from the groaning sand-barge and the dashing fisher boat—glance upward toward the great beech! See the tiny foot-path amid the grass, down trodden by many pressing feet.

THE PATH, a *way*! It speaks to you, it is *going* before your eyes! The very word thrills you like a mantram. Its upward trending invites you to leave the bank of the stream of time below and bids you climb. For some moments you may linger, but above—there is *home*! All the details of the passing upward are alluring—there are the grass blades and the way-side stones and the flowers of clover or of golden-rod—and again the gate and the great tree. And never may you forget the climbing and the need to lift your body by honest effort. Besides there are some small troubles on the way that must be met and overcome. But at the end of the way, the Path, is home and the heavenly greeting with dear companionship, with the word of joy and of murmuring content. This the minor symbol path.

The Great Path leads to God. It calls; it beckons. It lives and speaks out of its very rocks to you! Angels watch those whom they would invite to ascend. All nature and all beings of nature and within nature are singing to you to come, to climb, to traverse the Path, to be at home—with God!

W. V-H.

THE MYSTERY OF LIFE

The mystery of life lies in the fact that, being of the spirit, it yet touches matter for a moment before it flies away. Its flower should be the orchid—that is rooted in the air, and, when grasped, is crushed! So the ancients thought it sacrilege to enquire too much about it.

To-day we analyze the air; we measure the pressure of its currents.

In occultism we enquire freely. We *demand*. We set the truths of occultism in succession and order. As Aletheia is a positively existent being we must put her in harness—to produce work—effect—as Pegasus, the winged horse of poetry, might have been put to the plow.

The hands of the clock show the time, but it is the inner mechanism that propels the hands, and it is an inner source of power that makes them move.

So it is not the phenomena of the decade that give quality and character to our age; it is truly the force of God's power and purpose that causes the changes of each period of our earth's life, and it is the wise directing of the details of the successive changes by Providence that completes and rounds the process.

It is for us to try to read the signs of the times, and we should try to find the deepest meanings of the phenomena presented to us by the daily life phenomena all about us.

W. V-H.

WITHOUT HASTE, WITHOUT REST

It was the Emperor Marcus Aurelius who adorned his *Meditations* with the command to act in life without haste but also without rest! It was another great philosopher (Proclus?) who insisted that purpose is fundamental to all lofty undertakings, just as it was the *Bhagavad Gita* which tells us of the value of having rightly resolved.

To live as we are thus advised would be to resolve greatly, loftily and with clear knowledge of the philosophy of our evolving and the scheme of our God's labors for the progress of the universe. But, that accepted, one may give but little time to planning, but much time to actual working. A scheme of each day falls easily into the plan. There is to be no time devoted to vacuity of consciousness and of body activity. All that one does is carried out as work for our Father, dedicated to Him.

There is physical work, there is the work of recreation, the labor of deep thought, the active emission of thought-forms and the sending of the soul's adoration to loftiest goals. While the body regains its vigor in sleep we may leave it for the time and labor, if we wish, in a distant part of the world.

The notion of working without haste and without rest makes us think of the wheeling of the heavenly bodies, of the activities of the angels and of the labors of the Gods!

W. V-H.

PHYSICAL LAW NOT FIXED

Prof. A. H. Compton of the University of Chicago has remarkable scientific views which are briefly presented in the *Chicago Tribune* of May 25, 1930. He shows by experimental evidence that in the realm of atoms there are conditions under which the outcome of X-ray action on air is uncertain, not subject to rigid law under predetermination.

He mentioned first a new "principle of uncertainty" which Prof. Heisenberg of the University of Leipzig has announced. It is based on the discoveries in light particles which have made Prof. Compton world famous.

The Heisenberg-Compton theory, which is explained here, takes away the uniformity of the physical world, as taught by the older science, and which is the basis for the so-called mechanistic view of man's consciousness. It leaves room for an effective intelligence behind the phenomena of nature.

The new physics, Prof. Compton says, admits the possibility of mind acting on matter and suggests that the thoughts of men are perhaps the most important things in the world.

In other words, at the bottom of physical things there is an element of chance and essential unpredictability...

"Consider the action of a beam of X-rays on the air through which it passes. The X-rays are found to eject electrons from the air at high speed. Each electron is observed to proceed in a different direction from every other. The question arises, when the air is first exposed to the X-rays, in what direction will the first electron be ejected?

To this we find that there is no definite answer. We can only say that the probability is that the first electron will be ejected in a certain direction. This probability we can determine accurately, from the average of many observations, or we may calculate it on the

basis of a suitably devised theory. But the particular direction in which the first electron will go cannot be predicted.

The situation is similar to that of an unskilful bowler trying to hit a tenpin with a ball. The pin corresponds to the electron and the ball to the X-ray, for X-rays are found to have the characteristics of particles when they act on electrons. A skilful player might knock it straight ahead; the unskilful player may or may not hit the pin, and if he does hit it the exact direction in which it will go cannot be predicted.

"It is diffuseness, due to the wave character of the X-ray, which corresponds to the lack of skill of the bowler. As a consequence there is no possible way, unless our fundamental conceptions of the properties of radiation and matter are wrong, in which the direction of the ejection of any particular electron can be predetermined.

"When we say no possible way we do not refer to the limitations of our present apparatus; we mean that there is an essential *indefiniteness* about the event itself."

He comes to the final conclusion that the laws of physics and chemistry are not of true rigidity ascribed to them a few decades ago. And the possibility of direct interference in atomic events by mental and emotional action is to be admitted.

W. V-H.

My aim is not the glorification of mechanism, but its rational interpretation and understanding. Every piece of man-made automatic machinery is the outcome of mental ingenuity, it is saturated with design and purpose. The recognition of that fact constitutes its idealistic interpretation.

Machinery can be regarded solely from the mechanical point of view—its *modus operandi* can be studied, its intricate behavior enjoyed. An intelligent child can be interested in, for instance, a gramophone which needs no attention and changes its own records, or in any

other device not too complex and dangerous for a child to watch in operation. The child will delight in movements which simulate intelligence—they seem to awaken a fellow-feeling—but he is unlikely to give thought to the mental processes involved in its construction; he will not think of the designer or of the successive improvements through which such mechanical perfection was gradually evolved from lowly beginnings. In other words, a child will not regard mechanism from the idealistic point of view: he will be satisfied with its "behavior." A professed engineer or artificer, on the other hand, will be impressed with the ingenuity of the inventor and designer; the mental aspect will be dominant from his point of view. Yet he need not pour scorn upon the simpler kind of appreciation; he can share the child's delight in the detailed working of a perfect machine, while still fully aware that there is far more to be said, much elaborate truth which the child could hardly understand. Something of value reveals itself to either kind of contemplation, neither by itself is complete.

My speculation is that this boundless ether, thus full of energy, is utilized and is impregnated throughout with something that may be called Life and Mind *in excelsis*, that it is the home of the ideal and the supernal, and that all the life and mind we are conscious of is but an infinitesimal or residual fraction of this majestic reality. I conceive of the ether as the vehicle or physical instrument or concomitant of Supreme Mind. It may be that "Spirit" is the better term, that Spirit permeates and infuses everything, and that it controls, sustains, and is commingled with the visible and tangible frame of things.

So said Virgil long ago, in the Sixth Book of the *Aeneid*. And, coming to extremely recent times, I find in a recent issue of the *Radio Times* a striking anti-war article by Sir Ian Hamilton, in which he speaks—in connection with the Cenotaph celebrations of the British Legion on Whit-Sunday—of "that mystical instinct which tells us that the universe not only supports life, but is itself pulsating with life."

From "Beyond Physics," by Sir Oliver Lodge.

Little separates civilized man from the study of the astral plane. We quote:

For it appears to be an undoubted fact that the Higher Power only acts through agents, and does not exercise coercion. If it did, the world could be more perfect in appearance, as the inorganic or mechanical world is already perfect, but it would be a machine, not a spiritual entity at all. We are evidently not machines: we have free will and the power of choice. To this great possession our difficulties and failures are attributable. The aim is higher than we can readily imagine. The divine effort is not to make things perfect by compulsion, but to secure willing co-operation, to create a race of intelligent beings who shall realize something of their possible destiny, and shall do what little each of them can toward the furtherance of the scheme.

From "Phantom Walls," by Sir Oliver Lodge.

FIELD NOTES

Mabelle B. Miller, retiring secretary of the *Legion* Group of Hollywood, Calif., sends the annual report:

"We have held thirty-six meetings in the past year, with an average attendance of twenty-five.

"Our charities have been, we hope, of a very helpful order, consisting of helping the helpless over some very rough places. We have darned over six hundred pairs of stockings for a children's home, helped at the colored clinic and spread our truths whenever possible.

Our officers for the coming year are: Mrs. L. G. Harvey, president; Mrs. Rose Ostrander, vice president; Mrs. Alda I. Medhurst, secretary; and Mrs. Elizabeth Hopcraft, treasurer."

Mr. and Mrs. F. G. Coover, of Lincoln, Nebr., are visiting Chicago for some weeks. They are engaged in the business of popularizing art.

Mr. and Mrs. Walter E. Cuneo, for many years members of the *Legion*, both passed to the higher life in the month of June, and under circumstances of much pain.